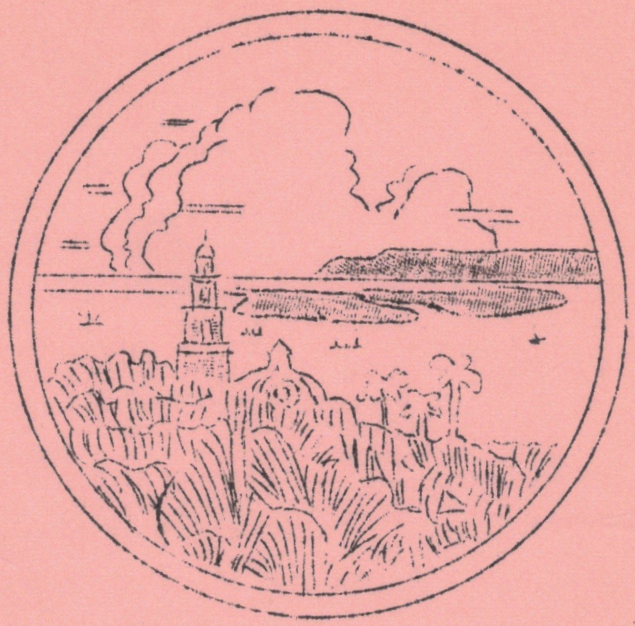
The ROUND ROBIN



A Bulletin of Contact and Information for Students of Psychic Research and Parapsychology.

Published by N. Meade Layne, M.A.
Three-Six-One-Five Alexia Place,
SAN DIEGO 4, California.

Volume 4 No. 6

AUGUST 1948

ROUND ROBIN VOLUME IV - NO. 6 AUGUST 1948

CONTENTS

THE RESTORATION OF MAN (Alexis Carrel) . . pp. . 1

ABATTOS, AHOY! . . . . . pp. 2 - 5

POSSESSION - A PRELIMINARY STUDY. By P.J. Rasch . pp. 6 - 7
and
Addenda to "Possession", by M.L. . . . . pp. 8 - 9

THE RAJAH NATCHA DISCOURSES ON SKY PHENOMENA . . pp. 10- 12
(A seance communication)

IN SEARCH OF THEOSOPHISTS: (de Zirkoff in Theosophia) pp. 13

GRIEVANCES OF HARGROVE-GRAHAM - Or, alleged suggest-
ibility of mediums. (Article from Light) . . pp. 14- 16

THE CANCER PROBLEM - (Review by Dr.F.I.Regardie) -
(and) Brochures by Dr. Nandor Fodor) . . pp. 17

CORRESPONDENCE OF J.A. HILLIARD . . . . . pp. 18- 19

IN DEFENSE OF MAGIC (from) Catharine Cook Smith) . pp. 20

EXCERPTS FROM THE MARK PROBERT SEANCES . . . . pp. 21- 23

THE KAHUNA'S MAGIC (Light review of Secret Science
Behind Miracles) . . . . pp. 24- 28

EUFROSINA ROSAS (Photographs and note) . . . . pp. 29

PUBLICATIONS and BOOKS . . . . pp. 30- 31

****

EDITOR, MEADE LAYNE, M.A., F.H.F.
Contributing Editor, Max Freedom Long, F.H.F.

All material is written by the Editor except where otherwise noted. Contri - butors are responsible for facts and opinions expressed by them.

Single copy, 35¢ -- Three issues, $1.00 -- 12 issues, $3.00.

Published every six weeks at 3615 Alexia Place, San Diego 4, California.

(MALAMALA -- LET US UPHOLD AND SPREAD ABROAD THE LIGHT)

The Restoration of Man -

"The restoration of man to the harmony of his physiological and mental self will transform his universe. We should not forget that the universe modifies its aspects according to the conditions of our body. That it is nothing but the response of our nervous system, our sensory organs and our techniques to an unknown and probably unknowable reality. That all our states of consciousness, all our dreams, those of the mathematicians as well as those of lovers, are equally true. The electromagnetic waves which express a sunset to the physicist, are no more objective than the brilliant colors perceived by the painter. The aesthetic feeling engendered by those colors, and the measurement of the length of their component light-waves, are two aspects of ourselves and have the same right to existence. Joy and sorrow are as important as planets and suns. But the world of Dante, Emersone, Bergson, or G.E.Hale is larger than that of Mr. Babbitt. The beauty of the universe will necessarily grow with the strength of our organic and psychological activities.

"We must liberate men from the cosmos created by the genius of physicists and astronomers, that cosmos in which, since the Renaissane, he has been imprisoned. Despite its stupendous immensity, the world of matter is too narrow for him. Like his economic and social environment, it does not fit him. We cannot adhere to the faith in its exclusive reality. We know that we are not altogether comprised within its dimensions, that we extend somewhere else, outside the physical continuum. Man is simultaneously a material object, a living being, a focus of mental activities. His presence in the prodigious void of the intersidereal spaces is totally negligible. But he is not a stranger in the realm of inanimate matter. With the aid of mathematical abstractions his mind apprehends the electrons as well as the stars. He is made on the scale of the terrestial mountains, oceans and rivers. He appertains to the surface of the earth, exactly as trees, plants and animals do. He feels at ease in their company. He is more intimately bound to the works of art, the monuments, the mechanical marvels of the new city, the small group of his friends, those whom he loves. But he also belongs to another world. A world which, although enclosed within himself, stretches beyond space and time. And of this world, if his will is indomitable, he may travel over the infinite cycles. The cycle of beauty, contemplated by scientists, artists, and poets. The cycle of love, that inspires heroism and renunciation. The cycle of Grace, ultimate reward of those who passionately seek the principle of all things. Such is our universe."

Alexis Carrel*

Man, the Unknown: Page 319 f.)

ABATTOS, AHOY!

"I will travel around the world, and my etherean hosts with me, observing mortals and spirits in their places and habits ... So God and his angels provided an abattos and embarked and started on their journey ..."

So it is written in Oahspe, in the Book of AH'SHONG, III, 33, 34. No, RR editor is not a 'believer' nor a disbeliever, not an Essene nor an anti-Essene, but only holds that this book is a great and stimulating mystery, and a kind of vast rebuke and thunder of judgment against those who cannot think, dream or imagine the vast ethereal worlds interpenetrating with our own. But it is our thesis that such thinking and imagining is now being thrust upon us, with such signs and wonders in heaven that even those who run must read them, whether or not they so desire. And this is no drowsy imagining, no indigestible hash of scientifiction (which is neither flesh nor fowl nor good red herring), no hysteria, or canard of notoriety seekers, or persistent lie-mongering of the press. All these "explanations", good friends, have long since tried-and-died in futility. Well, our "Abattos" is only an Oahspean catchword for a title; we do not think God and his Angels are riding the apparitions of the skies - but some Intelligences ride and drive them, and the thoughts they think are greater than our own.

We are talking, of course, about strange sky-craft, and "flying discs"; about wheels and cones and cigar-shaped objects, varicolored, bird-shaped, brilliantly lighted or with points and beams of light, spouting fire and vapors, or unobtrusive, swift and secret, hovering, wheeling, maneuvering, sometimes with 'wings' and flexible, flapping wing-tips, close to earth or high and far-off. And we are thinking about aerial explosions, and curious 'fire-balls' that act as if alive, and any number of 'meteors' and 'meteorites' of strange behaviour, no fragment of which has yet been found. .. With such categories and descriptions one could go on for a long time, until all that was said sounded like a chapter from a mediaeval Wonder-Book, or else a Charles Fort version of such a work, suitable for children, and fiction-mongers, and dwellers in Bedlam most of all. With such a sound, such opinion, the ninety-and-nine of us prefer to rest, sheltered lambs that we are, warm in the wool and fold of our simplicities. And it is not wise to cry reproach. For the ninety and nine of us, this specious security is probably best. But for the one in a hundred, the ten in a thousand, Round Robin prints such articles as this. Ladies and gentlemen, we present the Ethereans! id est, they present themselves. There's a chiel amang us takin' notes. This note-taking is a regular performance (so we are told) just prior to the collapse of a culture, a civilization. Our friends from Etherea are historically minded and keep their archives up to date. Or maybe they are more like Zoo-inspectors, giving an account to Somebody or Something the state of affairs in the cages down below.

We refuse to itemize, over and over again, the data on which these acceptances are based.* The spots-before-your-eyes wiseacres have pretty much subsided, as has the guffawing and smart-alecky press; also various professors, scientists, and other dis - or ex-tinguished personalities have ceased to bray distinguished disgust with popular 'illusions'. And public interest has temporarily died down - probably will remain dead, unless or until something unpleasant is dropped on them out of the

* See the first issue of FATE magazine (Spring, 1948) for a factual resume, also a recent issue of DOUBT. Round Robin has also printed most of the same material, and in addition has offered the only explanation so far advanced; in brief, that many of these craft are constructions from the etheric plane, for purposes stated above. But since this explanation comes from 'supernormal' sources (trance communications through a non-professional medium in whom we have confidence), it is of course no explanation at all, to those who do not accept or do not trust 'spirit communication.' When we get hold of a better or equally good account of the mystery, we shall give it full attention and publicity... but we hae our douts about that possibility.

'central blue'. But the phenomena - the appearance of the discs and other strange sky craft - have not ceased; they are somewhat infrequent of late over the United States, but reports of them keep drifting in from other parts of the world. And as for the higher-ups of officialdom (army, navy, and air), we are told and easily believe that many of them have never had any doubts about the objective reality of the visting craft, as well as of aerial fire-balls and similar oddities. It is said that airmen were briefed on such encounters some ten years back. So far as we can ascertain, none of these authorities has ever had anything intelligent to say about the possible nature and cause of this airy invasion; our idea is, the heavy thinkers among them, if any, simply keep their fingers crossed and hope to Hezikiah (strength of the Lord) that nothing will come of it all. Not that one can blame them for that! West Point and Annapolis, Yale and Harvard, never taught them one word about Ethereans. On this point they're no smarter than some 130 million other Americans. But now, consider the fix they are in, or might or will be in. Huge sky-craft compared to which our own are toys of children invade our skies. If they are hostile, they have the world at their mercy. And it is the prime duty of these authorities to protect us all. But, against whom? Whoever builds these things and navigates them, has a science and a technical skill a century or centuries in advance of us. And vast plants, huge industrial set-ups are required. And all must be done in complete secrecy. Then, all at once, the craft are sent out over the whole world, with no apparent purpose and without any hostile act. What nation could perform these miracles - or would perform them in this particular manner? Such a power would rule the earth at will - but its identity is undiscoverable. Well, as long as the situation remains quiescent, official blood pressure can do likewise - stay nearly normal at least. But suppose a few of these craft skim house-tops, San Francisco to New York in fifty minutes, or happen to demolish a few of our own birds of war - almost anything, so that the whole nation wakes up, becomes scared, hysterical, demands that somebody 'do something' and 'tell us something' - and every religious fanatic in the country begins screaming about Gabriel his trumpet. Obviously, somebody will have to think fast; someone in a place of authority will have to do some plain and fancy lying - or, if he knows the truth, everyone will think it is a lie. But when you don't know the truth, or don't dare tell it, and simply can't think of a plausible lie, you are in a bad FIX. Things may never come to that pass, or maybe not for a long time - but again, maybe it will happen tomorrow. And it's the business of authorities of national defense NOT to take chances with what may happen tomorrow... There might be considerable humour in this situation, if it were only a dreamed-up business of the time-machine, 24th century order; in fact, there's considerable grim humour in it, as it is. But that doesn't prevent its being as 'real' as life or death, stupidity or wisdom.

About that 'wingless mystery craft' or 'fantastic plane shooting fire' (to quote news headlines), reported by eastern Air Lines pilots as encountered over Georgia, night of July 23 - Round Robin does NOT imagine it is a giraffe, thrust out two yards of neck. One or two very large planes have made maiden flights of late, and wingless, jet-propelled craft are already a reality. But to go by descriptions so far received, they don't seem to measure up to this new sky monster; furthermore, it hasn't occurred to pilots and air authorities to explain the monster in this way, up to the present at least. Here's the substance, familiar to most readers by this time, of the first UP dispatch from Atlanta:

> .... A tremendous wingless aircraft that shot a 40 -foot flame out its back end and travelled between 500 and 700 miles an hour ... It looked like a B-29 fuselage blown up (enlarged) about four times ... It was brilliantly lighted and had two decks of big square windows; it passed within several hundred feet of the DC-3 and then shot up into the clouds. "We saw a tremendous light and a long stream of flame... a luminous glow like a giant fluorescent light ran along the belly of the thing...I've seen shooting stars and meteors and the best jet planes not on the secret list, but I've never seen anything like this. "The DC fluttered in the wash, it sent out tremendous shock waves..." The brilliant light and flame

brought 'lightning blindness' to their cockpit, the pilots said... The mystery ship was in a regular airway designated by the C.A.A... Authorities at Maxwell Field disclaimed all knowledge of the craft.

Reports from widely separated parts of the country have also described a variety of strange appearances. "A flash of cerry-red fire" - "a bright light" over Georgia -- an "aluminum covered balloon" over the State of Washington -- "red and blue flame" over Montgomery, Ala., and something which burst in mid-air; "it left a long line of flame like a smoke screen" -- "a ball of fire shooting out from between two jets of flame" over Indiana, observed for about three minutes -- "something, not a blimp or a weather balloon" over the California coast, 'observed for hours through binoculars' -- half a dozen reports of curious objects over Oregon and Washington. Some of the reports from the southern states might well refer to the same craft seen by the two pilots mentioned above, but the objects reported from other points are clearly something different. Radio commentators and the press have lost somewhat of their levity, and even called upon DeWitt B. Miller (author of "Forgotten Mysteries") for his expert opinion. Mr Miller rises to the occasion, advances several hypotheses:

'Possibly some newly developed craft, of the United States or some other Power - just possibly a real space-ship - might even come from the fourth dimension, which sounds fantastic, but science has been making some remarkable discoveries about space and time' ...

We strongly suspect Mr. Miller of knowing much more than he is willing to say for public consumption; even a mystery writer learns discretion in time. "Fourth dimension" comes pretty close to the facts as we have them, also it's a fine sop to the public, because everyone has heard the phrase, and that gives people the feeling that they know what it means. 'Fourth dimension, eh? Well, that accounts for it!' But as for our readers, a little bird told them long time ago (Round Robin, it was) that the discs and other strange craft would be back once and again; and our readers also know where Round Robin heard it. Sh....sh, now! this place is almost public - but RR heard it from a ghostie! Don't tell anybody, though, because smart people are not supposed to believe in such nonsense!

"My friends, these strange craft which are disturbing you are all from one source; they are experimental constructions of the etheric people - inhabitants of the etheric worlds which lie all about you. They are materializations from the etheric onto your plane of matter - just as is everything else in your world. And you will see many more strange sights during the next two years..."

Who was it said that? That self-same ghostie, my friends - that is, a communicating spirit, at the Mafk Probert seances in San Diego, and a clever and brilliant intellect if ever there was one. All of these communicators have agreed on this opinion since the discs first appeared, and still maintain it without qualification. They have not, however, said that new craft of our own making may not be in the skies also; for example, we do not think that the "flying men" observed over a town in Washington, are "ethereans". That sounds like some new device for individual flight, and inventors have worked in that direction for a long time. Nor are the communicators to be understood as saying that every fire-ball and meteorite and marsh jack-o-lantern and starry-eyed tomcat in his midnight melodies is "an experiment by the Ethereans". It is advisable to use some show of commonsense in dealing with our fellow-humans, even if they happen to be invisible for the time being.

We can note, however, that the discs (Lokas), and many other strange craft of the air, and curious appearances which may result from their presence, are brought under one category so far as their origin and purpose are concerned, by the explanation of the communicators. But the clever boys who explain one happening (say, as a meteor, a weather balloon, an airliner, a loose robot plane, and most of all, spots before your eyes) are immediately stymied by the next one; our guess is, it would take at least a hundred different kinds of 'explanations' to cover even the well-

authenticated reports. It is the same situation that has existed for generations in the field of 'psychic phenomena' or spiritism. The critic and sceptic "explains" one instance, one specific type of happening, or uncovers one case of fraud or delusion, then would like to rest on his laurels, if any; but then, here are hundreds of other cases, other problems, where explanation No.I does not click at all. The scientific mind is supposed tocrave simplicity, not tomultiply causes unnecessarily ("Occam's razor"), to always try to get phenomena together under one heading, classification, general principle. The total failure of such thinking, in the field of spiritism, comes from the a priori rejection of the only single hypothesis worth quoting - that of survival and communication. The so-far failure of scientists, doctors, professors, meteorologists, air authorities - to say nothing of wiseacres of the press, blatting of the radio-rams, of distinguished Lions, Elks, many other zoological specimens - to say anything intelligent about these world-wide phenomena of the heavens - also comes from blank ignorance even of the word etheric, and of the fact that knowledge can be obtained from our invisible friends in invisible worlds, and is so obtained, and is offered to them without price - and that it is this knowledge only which unifies the fantastic phenomena of our time, effects the economy of reason, yet allows for every variety and divergence. ... E.G. --

"I" I can't understand what is going on here. Very strange things are certainly happening. Sometimes this piece of iron pushes an object away from it and sometimes it pulls it; it works on other iron, and other metals more or less, but it won't work on wood or cloth or paper at all, and it does the oddest things - not fakes, either ...

"U" Please don't go on. That force you are talking about is called magnetism, and if you were intelligent enough to admit its existence, and to study its laws, and about magnetic fields and so on, you wouldn't be so mystified - even if you didn't get a 'final' explanation.

"I" Magnetism! Yes, it seems to me I've heard about that. But that's flavored with mysticism, smacks of magic, smells of Hottentot religionism; I can't, don't and won't believe any such trash or waste any time thinking about it. But with time and a little luck I'm sure I can show that every single effect of that precious "magnetism" of yours is fraud, or delusion, or hypnotism, or just plain-and-fancy lying. There can't be any single principle back of such stuff - but if there is, it won't be "magnetism" - I'm sure of that.

There was a strange, huge, night-flying craft over San Diego, too, a year ago last November; Round Robin picked up a name for it from the communicators, sounded like Kareeta but now we think they meant to say Corrida instead, which makes sense. It too had a strange fluorescent light along its keel, and dived and swooped or hung long poised like no craft of man's devising; but the first and only full report of it, in Round Robin pages, was derided even by some of our most tolerant friends. We point out, with all modesty, that such an account would not be derided now, at least by a very goodly number of folk who have shown themselves capable, during the last two years, of learning certain new and somewhat disquieting facts.

These mysterious visitors have come, and in time will depart again, as they have often done through centuries past. RR friend Millen Cooke wrote the whole story for us - not (we regret to say) for RR pages, but we printed it in summary, for all that. And now we ask only one thing of our readers - that, if they are interested at all, they examine what we have to say carefully, and give us credit for our expressed reservations, and hesitancies and doubts on many details. Things we have said, we support or explain or retract if necessary, but for things we have not said we accept no responsibility. M.L.

POSSESSION - A PRELIMINARY STUDY

P. J. Rasch

In Round Robin for October, 1946, Clarkson Dye ("Concerning Spirit Possess - ion") reported on replies to a questionnaire which he sent to all mental institutions in California. Mr. Dye inquired whether the Heads of the Psychiatric Departments had noted any cases in which the presumption of "possession" could be logically enter - tained as a cause of supposed insanity. In every case the hospital authorities denied the possibility of such an explanation. The editor added:

> We refrain, with unbelievable self-control, from making any extended comment at this time; merely mark the whole thing exhibit A in the case for and against contemporary psychiatry - and wait hopefully for comments from our readers.

Mr. Dye's report was of particular interest to the writer, who, in his pro- fession as a corrective therapist in one of the largest of the Veterans' Administra- tion Neuropsychiatric hospitals, is in daily contact with hundreds of mentally ill patients. It appeared a matter which he had a particularly favorable opportunity to investigate and which offered the probability of reaching definite conclusions - a situation all too seldom encountered in psychic research. Like all readers of Round Robin, the writer had a general concept of the term "possession", but when he faced the concrete problem of setting up specific criteria by which to judge actual cases, he immediately realized that considerable study would be necessary in order to translate this generalized understanding into practical techniques. It is hoped that what follows will be of some value in clarifying the question of possession in the minds of Round Robin readers who may have a similar vague grasp of the subject.

Historically the existence of evil spirits and their potential menace to man- kind has been recognized by all ethnic religions. There is only one case - and that doubtful - of possible possession recorded in the Old Testament (I Kings xvi:14), and there is no instance noted there of demons being expelled by man. In the New Testament we find a marked change in this respect. Christ cast out demons and em- powered his Apostles and Disciples to do likewise in his name. Matthew, Mark, and Luke are especially rich in accounts of the dispossession of demons. The higher criticism of the scriptures which seemed so devastating in the last century regarded all such instances as being cases of insanity or hysteria - a conclusion which appears hardly tenable in view of the clear distinction drawn between insanity and possession in Matthew iv 24:

> So Jesus went about the whole of Galilee, teaching in their synagogues, preaching the gospel of the Kingdom, and curing every kind of disease and infirmity among the people; so that his fame spread throughout the whole of Syria, and they brought to him all those who were in affliction, distressed with pain and sickness of every sort, the possessed, the luna- tics, the palsied; and he healed them.

Christian theologians early recognized that demons may attack man from with- out (obsession), or assume control from within (possession). Today, however, this conception seems to be maintained only in the writings of spokesmen of the Roman Catholic Church. No mention of the term will be found in the texts of representa- tive psychic researchers (Price, Fifty Years of Psychical Research; Carrington, The Psychic World; Garland, Forty Years of Psychic Research;) psychologists (McDougall, Outline of Abnormal Psychology; Pillsbury, An Elementary Psychology of the Abnormal), Psychiatrists (Freud, A General Introduction to Psychoanalysis; Menninger, The Human Mind; Barker, Psychotherapy) etc. The fact that such cases are seriously noted even

today by churchmen whose observations can hardly be questioned on the grounds of good faith affords a valuable record of events to which the writer believes psychic researchers have given far too little attention. The Fortean Society has mentioned some of these cases but only to jeer at them -- an attitude which ill becomes an organization whose avowed purpose is to study phenomena which seem to lie outside of scientific explanation, as these are alleged to do. The fact that these documented cases of alleged possession have been studied only from a pre-conceived religious viewpoint is unfortunate; in the words of Dr. Dingwall, whatever happens tends to be looked upon as "demonstrations rather than experiments." At the same time it has resulted in some rather grim humor: the author Pierre van Paassen, for instance, is rather virulently anti-Catholic, yet when his home was invaded by a phantom dog he made haste to send for a priest. (Days of Our Years, pp. 246-251).

The Catholic Church has laid down certain definite rules to be followed in cases of exorcism:

1. Each case is to be carefully examined on its merits and every precaution taken to distinguish possession from disease.
2. The exorcist must be of blameless life and prepare for the exorcism by prayer and fasting.
3. Medical aspects of the case must be left to qualified physicians. Anything savouring of superstition must be avoided.
4. The possessed should be admonished to cooperate by prayer and fasting and by resignation to God's will.
5. Preferably exorcism should take place in the church. Witnesses, preferably members of the family, should be present, especially if the possessed is a woman.
6. All idle and curious questioning of the demons should be avoided.
7. The Blessed Sacrament must not be brought near the obsessed, for fear of possible irreverence.
8. If expulsion of the evil spirit is not obtained at once, the rite should be repeated, if necessary several times.
9. The exorcist should be vested in surplice and violet stole.

The available literature descriptive of actual cases of alleged possession consists mainly of pamphlets of one kind or another published by various Catholic organizations with the approval of the Church authorities. As typical examples the following might be mentioned:

Are There Devils Today? -- Deals with the possession of Germana Cele and Engelberta, two Negro girls at St. Michael's Mission, Natal, Africa, in 1906. Notable for demonstrations of levitation and of fire phenomena.

Lucifer - Recites the possession of Thiebaut and Joseph Burner, of Illfurt, Alsace, in 1865-1869. Featured by great quantities of apported feathers and seaweed.

Lautine - Tells of the possession of a girl in Honan, China, in 1926. Unique in that ten demons identified themselves as former Chinese robbers and other criminals, giving such facts about themselves that their former actual existence could be verified.

Begone, Satan! - The possession of Mary ------- in Earling, Iowa, in 1928. Particularly interesting for revelations regarding the coming of the Antichrist in 1952, the subsequent persecution of the Catholic Church, and the destruction

of the Antichrist in 1955, during the reign of Otto of Hapsburg -- predictions whose validity will be established in the next few years.

There appears to have been another interesting case of possession of one Maria Addolorata in Rockford, Illinois, in 1939-1940, but details are not available.

From centuries of experience with such cases the Church has come to accept the following as indications of possession:

1. Knowledge of foreign languages hitherto unknown to the possessed.

2. Striking ability to solve scientific problems in persons of little or no education.

3. Knowledge of secret or distant things.

4. Strength far above that normal for the possessed.

5. The "binding" of bodily organs, resulting in blindness, deafness or muteness.

Rule 5 is often typical of hysteria and certain other mental illnesses, but in an experience involving personal contact with hundreds of cases of mental illness, plus the reading of hundreds of other case histories, plus daily contact with many other professional workers in the field, the writer has never seen or heard of a patient who exhibited any of the first four rules.

From this preliminary study of possession, the writer believes the following conclusions may be drawn:

1. There exists a condition, termed "possession" by theologians, which exhibits symptoms differing from those of physical or mental diseases.

2. While it cannot be said that those suffering from such a condition are never committed to mental institutions for treatment, the evidence indicates that such committments must be extremely rare, if they occur at all.

3. Cases of possession appear to have been studied almost exclusively by theologians. It is believed they offer a fertile field for investigation by psychic researchers.

-- end --

ADDENDA TO "POSSESSION" AND COMMENT -

The conditions known to theologians (and to some extent popularly) as 'obsession' and 'possession' do not seem to be basically different - though the first is usually regarded as a permanent condition, the second as temporary. A trance control, has 'possession' of the organism of the medium; the present writer would not know how to make a distinction between attack from 'within' and from 'without.' In psychical studies mediumship is trance possession; it is temporary and does not bring about dissociation or disintegration. The term possession, however, is little used; Nandor Fodor's Encyclopedia of Psychic Science does not treat 'possession' at all, but has some two and a half pages under the heading 'Obsession'.

This work defines 'obsession' as meaning, in psychiatry, "that the mind of the patient is dominated by fixed ideas to which an abnormal mental condition corresponds." In psychical research it is "an invasion of the living by a discarnate spirit, tending to a complete displacement of the normal personality which is more or less permanent ... Obsession is always abnormal and accompanies shock, organic lesion, or in cases of psychics a low morale and weakened will power, unstable character and debility of health." A belief in the existence of spirits, or even in telepathy, implies obsession as a logical possibility.

It is only with the term 'obsession', therefore, that the present writer can deal, and it does not seem accurate to give the impression that the term obsession is not used by representative psychologists and psychiatrists. James Hervey Hyslop (Professor of Logic and Ethics at Columbia) made "a deep study of multiple personality and obsession) and after ten years of work came to the conclusion that obsession ... is in many cases due to spirit possession" (Life After Death). He found what seemed to be a satisfactory method of distinguishing between obsession and multiple personality in his device of "cross reference". The chief interest in the cases he studied, he writes, "is their revolutionary effect in the field of medicine ... it is high time for the medical world to wake up and learn something." This expression indicates that the condition itself, though not under the name of obsession, is familiar to the medical profession.

Professor William James, says Fodor (p.266 op.cit.) "shortly before his death surrendered to the same belief" and expressed the belief 'that the demon theory (not necessarily a devil theory) will have its innings again, is to my mind absolutely certain.' It was the Thompson-Gifford case which convinced James. "Two physicians diagnosed it as paranoia. Hyslop took Mr. Thompson to three different mediums, all of whom sensed the presence of Gifford and described him. As soon as the case was proved one of spirit obsession, treatment was comparitively simple . Gifford was reasoned with and persuaded to desist."

Hyslop established a Foundation for the treatment of obsession, in New York, under the directorship of Dr. Titus Bull, after he had studied the work done in the Temple of Light in Kansas City, and in the Wickland Psychopathic Institute in Chicago (and later in Los Angeles). Now, in the great number of case histories found in the published records of these institutions, and particularly of the Wickland Institute, there is nothing to show that they were dealing with mental cases of some peculiar type which is not familiar to the medical profession, or which are not admitted to mental hospitals generally; they are simply cases of 'insanity', variously described by medical terminology, it is true, but such as are found in nearly all institutions for the care of the mentally deranged.

A digest of the opinions of Dr. Titus Bull was published in Round Robin IV-2 (February 1948); his Report appeared in 1932. And the thirty-odd years of work of Dr. Wickland should not be put aside, simply because 'orthodox' psychology and psychiatry have neglected it. In this connection, exception should be taken to the designation of all obsessing entities as 'demons', unless the word demon be greatly extended in meaning (perhaps A.J.D.'s DIAKKAS would be a good substitute). According

to Dr. Bull's opinion, "an obsessing personality is not composed of the soul, mind and will of one disembodied being, but is in reality a composit personality made up of many beings." There is a "pivot obsessor" which opens the way for others. But the work of Wickland seems sufficient proof that obsession is often caused by entities who become 'entangled in the aura' of the victim, often without realizing the situation; they can usually be induced to enter the body of a trance medium, and then can be reasoned with and persuaded to depart. Usually they are not aware that they are dead'. Even contemporary psychiatrists are aware that shock treatment (electric shock, static machines) will give relief in certain mental cases. But since they by no means admit the possibility of obsession in the spiritist sense, they make no attempt to deal with the obsessing entity, hence the relief is temporary and the entity soon returns. But once again, from all printed descriptions of symptoms and conduct of patients it is impossible to differentiate them from thousands of other cases of insanity, everywhere confined but almost never cured by professional practitioners. And to return to the point about "demons", that word is certainly not a proper designation for earthbound, bewildered and ignorant human beings - or even for such a 'composit personality' as Dr. Bull describes. The term is a vestige of ecclesiastical usage, wherein it seems to have applied to every kind of obsessing entity regardless of its character... As to exorcism, it is of course efficacious provided the entities dealt with themselves accept it and believe in its power, and provided it is worked with intention and power by the exorcist himself; otherwise it is entirely futile. Such at any rate is a common understanding among occultists, spiritists, and students of psychism generally, and this belief is derived experimentally and not as a matter of authority and faith.

There is such a thing, too, as beneficent obsession. In the case of Larancy Vennum (the Watseka Wonder), the malicious obsessors were forced out by the spirit of one Mary Roff, and after sixteen weeks of possession by this latter the ego of the subject returned, and her mental and physical health were reestablished. In both the Beauchamp case and the Doris Fischer case, there is good reason to believe that one of the entities was an obsessing power. The B III control in the first of these indeed claimed to be a spirit, but the "Margaret" of the Fischer case never made such a claim. These two famous cases suggest the ease with which cases of multiple personality may involve obsession, though under the closest observation by mental specialists.

Concerning the "Indications of Possession" formulated by the Church and itemized by Mr. Rasch, let us substitute the following: Xenoglossy ("tongues") and special knowledge both in scientific matters and in "secret and distant things" is a familiar phenomenon of trance control, or trance possession; if they really become permanent in obsession cases, then of course they may be 'indications' that the obsession exists. But they do not constitute or determine obsession, as this term is understood by scuh invàstigators as have been named; nor by (e.g.) Justinus Kerner, Dr. C.H.Carson, Dr. Peebles, Dr. Carl Wickland, Godfrey Roper, and Dr. Titus Bull - nor by students of psychic and spiritistic phenomena generally. The syndromes of obsession are found in abundance among the insane - and xenoglossy and "special knowledge" do not constitute insanity, except perhaps in the ignorance of medical specialists - and great numbers of insane persons have been restored to sanity, once they were able toobtain treatment based on the obsession hypothesis. This would probably be denied by the great majority of psychiatrists, but since the question then becomes one of statistics and factual data, we cannot try to argue the case here.

Though the RR editor must, for himself, reject Mr. Rasch's tentative conclusions, as well as most ecclesiastical pronouncements on this subject, it is certainly of great interest to note that in his work as corrective therapist in a large neuropsychiatric institution he has never encountered any of the first four characteristics of obsession, as these are itemized by Catholic theologians. Interesting, but not wholly surprising - since, as it now seems to me, Mr. Rasch and I are not talking about the same subject at all, but only about the same word... And we are indebted to Mr. Rasch for a well-written and provocative discussion.

M.L.

- RAJAH NATCHA DISCOURSES ON THE SKY PHENOMENA -

(August 1, 1948)

RAJAH NATCHA (Dr. Cruikshank, Meade Layne, others. Mark Probert, trance medium)

"Good afternoon. I am the Rajah Natcha. There are many things you wish to talk about this afternoon. Perhaps I shall be able to answer a few of your questions. Regarding sky phenomena -- I will try to speak a little while about that. It is known, down through the ages, that such phenomena have taken place, not only in your sky, but also upon the ground, on the seas -- many mysterious sea boats, as well as flying objects; many peculiar phenomena upon the land, such as strange and odd looking animals. They come and they go. Sometime your men of science will discover that in this seeming nothingness that you call the ether, the air, there is an abundance of somethingness; it is only a matter of being able to part the curtains. While I say 'only', I do not wish you to believe it is a simple thing. In most of these cases, it is a spontaneous parting of the curtain, thrusting the forces from one world into another. If we are to understand that all our physical world as you see it is made up of atoms, is it not logical to suppose that there are constructs in an unseen world? It is merely, too, a matter of vibratory rate in regard to the eyes, the speed of vibration, and the capability of the eye to pick up that vibration.

"Now, Dr. Layne, I do not think that any of us propose to change our statements about the phenomena of the sky a bit. These are not, however, from what we shall call the world of the departed ego -- no. There are many planes of consciousness, there are many and varied rates of vibration, of substance -- and, as Ramon Natalli once said -- it is all substance, it is all a part of physical life; there is no true end to substance -- gradations, that is all. Can I say more?"

(We understand the theory you have been explaining; we understood you to say, too, formerly, that these craft are constructed by what we call etherean peoples, on etheric levels of substance -- experimental craft, throughout history sent into our atmosphere prior to the collapse of a civilization; is that approximately correct?)

"That is, and we still hold it to be true. Many of your mystic organizations have contact with such beings. Much of the material of ancient peoples is given back to future peoples, through these organizations, who receive the information from the etheric people, thereby keeping a continued record of all the world affairs throughout the history of the physical world."

(We have much alleged data concerning the astral regions, but very little about the regions we are now discussing; do they correspond in a way to the "Lokas" in Oriental philosophy?)

"Yes, they do. There is only one way that I know of to describe the difference between my world and the etheric worlds, and that is -- rates of vibration; that is all."

(The etheric world is <u>not</u> entered from this plane by a person at the time of death?)
"No."

(Are these ethereans born into their own world?)

"Born and live and die in their own world."

(Do they habitually have contact with our plane?)

"The advanced ones -- yes. But like on your plane here, only those who seek knowledge of it."

(We are told that the earth itself is considered as a Loka -- that this Loka extends to the outer limits of the atmosphere; that the second Loka extends as far as Arcturus, and as many as five or six are named as lying beyond. Have you any comment on this teaching?)

RAJAH NATCHA: "This, as you have stated it, is true, as I said; how else could you on this earth know these things unless these things existed? And how could they be taught unless these things existed? And how else could they be taught except through the channels of mystic organizations? Every plane of consciousness holds its mystic orders, and each plane passes down knowledge of itself to others."

(Question as to whether there can be put into language an explanation of all this that could be publicized in any way here. The public is skeptical, and yet is seeking an explanation for the recent phenomena. Is there any form in which that explanation can be given which would be intelligible?)

"I fully understand that the problem is a difficult one. However, I do not think that it is important that the public at large grasps the situation at all, but rather that your educated men do. There is a possible way of approach to the public by resorting to such explanations as fourth, fifth, and sixth dimensional worlds. They will not understand it, or any other terms that you may use, but there will be a few, and maybe quite a number, who will at least strive to get a mental picture of what is actually going on. But as to the people at large, ladies and gentlemen -- no; you will not put this thing over."

(We have been considering using the term 'fourth dimension.' People have heard it and will think they understand it. But the idea that these things materialize is unfamiliar to most people, and is hard to explain.)

(A question: If these are etheric beings, why do they not use etheric craft?)

"What do you think they are doing? That is precisely what they are doing, but they have lowered the vibration of the construct to the extent that it is visible to the physical eye. But how to explain this to, as you say, even your men of science? I do believe that a true scientist does already have some knowledge of such things."

(I think many of them do.)

"All right, then -- don't you think it is rather futile and something of a waste of valuable time to put it across to the others; because, truly, they are not yet awake -- their minds have not yet been able to come to that pattern of thought."

(The problem is that if these appearances continue, we are likely to have something approaching panic. It might even precipitate war through fear of attack by some foreign power, or public hysteria. It seems that some kind of a story should be told the public -- even a plausible lie.)

"A lie would, no doubt, be better!"

(I am glad to have that moral support, sir.)

"Now, possibly you could escape war, should such danger arise on account of these things, by the scientists of various nations calling a little get-together - a friendly chat, forgetting that they come from different nations and remembering only that the subject is the important thing. But I suppose that is out of the question.

(Question). I dare say you might get the Russian scientists for a friendly chat - but probably not without the consent of the rulers who have a thumb on them.

(But the real problem is up to the military and air authorities who are entrusted with national defence. It is doubtful if any of them realize the true situation. Or if they have the truth they would not dare tell it - nor, on the other hand, can can they think up any other story to palm off on the public).

"It is very unfortunate that so few of them are capable of thinking in such terms as we are using here. I'm extremely sorry that I cannot solve such a problem but I doubt whether God could."

(Are there any other comments you care to make?)

"I am afraid I can say nothing further except to assure you that what we have said in the past about these phenomena still holds and we still stand by it."

(One more question. We have been told that these craft make their appearance shortly prior to the collapse of a civilization or a culture. Is that true with regard to their present appearance?)

"I am not too sure that I should answer that question because - well, I suppose it will not hurt in this group."

(It will not hurt).

"Your civilization is at its peak. I am speaking of civlization at large, not of any one country only. On top of all else have come your stormy minds, the upheaval of world emotions; and these cannot fail to have a tremendous effect on the earth elements and to bring some terrible disasters upon the world."

(Convulsions of Nature?)

"Yes. You will please to excuse me now. I sense considerable tiredness in the boy" (medium).

- - - - - - - -

We print the foregoing communication because it seems of timely interest to those who accept spirit communication as a fact, and who have a measure of confidence in this medium and those who speak through him. And we draw the attention of occultists to the emphasis upon the regions known to oriental philosophy as the Lokas. These etheric worlds, or some of them, appear to interpenetrate with our own world of dense matter and to surround it. In them flourish races, civilizations, cultures, a science superior to our own, and an advanced stage of moral and spiritual enlightenment. Here, as it seems to this writer, is one of the most extraordinary of the lacunae in our esoteric knowledge. Something of the astral realms we know, but of the etheric worlds, almost nothing. We use the word <u>ether</u> in various scientific and occult senses - but never with the connotation it carries here. And it unites with the doctrine that man himself, as formerly an etheric creature, created all this objective world of objects in dense matter. We reproach the occultists of the West, for ignorance or undue secrecy - and we invite those learned in such matters to bring forward every possible reference to these etheric (not astral) worlds, from the whole field of accessible occult literature.

IN SEARCH OF
THEOSOPHISTS:

THEOSOPHIA for July-August 1948, carries an article under this title, by Editor Boris de Zirkoff.* Mr. de Zirkoff objects to the "marked tendency to apply the term Theosophist to all and sundry who subscribe to certain religio-philosophical beliefs", the truths of which cannot be proved - "or to such people as have acquired an intellectual understanding of ancient spiritual teachings without any ethical application to their lives. Neither in its broad nor its 'technical' significance, Mr. Zirkoff asserts, can the term be applied to the expounder of any set doctrine or belief, and he quotes Blavatsky to bear him out. In The Theosophist for October, 1879, H.P.B. wrote:

> "As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists .. (or other) are properly Theosophists. One need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living Nature and try to identify one's self with it ..."

There is here, de Zirkoff points out, not one word about specific beliefs, about reincarnation or Karma or Hierarchies or Cycles. Any progressive individual imbued with love for the discovery of truth can rightfully claim the title of Theosophist in the broader meaning of the term. And again, in negative terms, "He who does not practise altruism ... is no Theosophist" (HPB in Lucifer, Nov. 1887, p. 169). In The Key to Theosophy (pp.19-20) she wrote:

> "The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. A member must be a scholar, or a philanthropist, or a psychic student... Such are the majority of the exoteric Society... (Membership in the Society) cannot make a Theosophist of one who has no sense of the divine fitness of things, or who understands Theosophy in a sectarian and egotistic way..."

Mr. de Zirkoff deplores the "crystallizations of thought" whereby the terms Theosophy and Theosophists "are sometimes defined with a degree of finality totally foreign to their nature. As a matter of fact, these terms are not to be defined in any brief and concise manner" - since they are non-dogmatic and unsectarian. The Original Program of the Theosophical Movement "calls for complete universality of thought, a genuine feeling of oneness of all that lives - of the fundamental unity of mankind... It calls for integration of effort, plans and ideals." The interests of Theosophists are global in scope, and their search is not alone for knowledge, but for knowledge-in-action, for wisdom. "It is essentially a movement of spiritual pioneers, the home of the spiritual Youth of the human race."

It would undoubtedly be a genuine service , to all who have in any way put their hand to the plough, if this very liberal and non-sectarian 'definition' of Theosophy could be established in the public mind. A practical difficulty of course is, that there are millions of liberal, scholarly, tolerant minds, devoted to the ideals of brotherhood, who are not called Theosophists and do not think of themselves under that designation. The term has gotten bound up with an organization which has a history and an identity, and which is concerned with the Ancient Wisdom and with certain philosophic viewpoints and interpretations. "Theosophy" as de Zirkoff uses the word, is so thinned out and watered down that it loses all designative and critical value - it is much like 'defining' a Catholic or a Methodist as a 'religionist'. The attempt to define Theosophy without reference to any characteristic teachings or beliefs is interesting, and in many ways praiseworthy, but it robs the term of its content.

---

*Theosophia: 553 So.-Western Ave., Los Angeles 5. $1.50 yr.(6 issues); single .25

GRIEVANCES OF HARGRAVE-GRAHAM

or

Alleged Suggestibility of Mediums

It has long been the opinion of Round Robin Editors (frequently and futilely expressed) that it is a serious mistake for spiritists* to be constantly on the defensive, to feel that the burden of proof, for survival and communication, is on their shoulders, that the critical intelligence of our times is united against them, and that they must 'prove' their contentions over and over again to meet the stupid and eccentric objections of every ignoramus (learned or otherwise) who chooses to trumpet them. So far as the genuineness - that is, the 'factuality' of the phenomena is concerned, both physical and mental, the debate is closed and has been closed for years, for practically all persistent investigators. Their names, and the books containing them, have been listed by thousands. If the self-styled critic does not know about them, let him buy a hundred dollars worth of reading matter and a million dollars worth of enlightenment along with it.

The other half of the question, of course, is simply, 'How are these phenomena to be interpreted?' Since they are very complex and diverse in form, the answers will also be numerous and diverse. But the central problem is whether there is any way to account for a great mass of supernormal happenings, apart from the spiritistic interpretation. There is a whole library-full of data, millions of pages of it, which point in a single direction; there is probably not a single test or condition which the records do not cover; and the communicating intelligences repeat over and over, ten thousand times, for years and decades and generations, that they are living human folk like ourselves, speaking out of another plane of existence. The spiritistic explanation accepts this teaching,and this obvious and reasonable interpretation; and it summons up the whole of human history in confirmation, as well as the most rigid scientific tests which the nature of the material will permit. The burden of proof is not upon spiritism. Let the objector and hostile critic come forward with his alternatives.

Let the objector remember that the evidence in spiritism is cumulative - just as it is for the various theories of organic evolution, of the origin of the earth and the solar system, and formany other scientific hypotheses. Let him deal with the weight and mass of this evidence - and not imagine that a single fake medium or an occasional impersonation settles the whole matter. Here are, say, a thousand or ten thousand alleged personal communications from spirit folk, all of which appear, on the surface at least, to be exactly what the communicators claim. Let the glib objectors do a little explaining of their own. It is up to them to give some rational account, furnish some explanation which is at least just as good. What right does anyone have, in the name of science, and logic, and commonsense, to insist that a mountain of data be threshed all over again, simply because he does not believe it, or know about it? "The burden of proof is on the affirmative". Very well! The onus was accepted and the 'proof' was made. This proof is legalistic in its nature: it consists in an accumulation of evidence beyond reasonable doubt. It is not mathematical proof, which defies every possible doubter. But when this stage is reached, it is the objector who must look to his arms. It is not enough to deny, to be contemptuous, even to be ignorant; he must do one of two things: he must offer some fatal objection to the ideas he attacks, or show some

---

Note: RR follows a frequent practise, of using spiritism to indicate belief in personal survival and communication - while spiritualism is the religionistic approach to these same facts.

alternative hypothesis which is just as good, or at least reasonably good, and so can be accepted at least tentatively in place of the idea he objects to. This situation is not met by present-day psychology (or its caricature in psychiatry) or by the physical sciences or religion - so far as these are hostile to spiritism. They don't even make a pretense of meeting it. They neglect and deride and denounce, but so far as facing up to the vast accumulations of evidential material, on which spiritism depends, and giving some rational explanation as an alternative to spiritism - our contemporary opponents are helpless as babes in arms.

Well, of course what spiritism really contends with, is the Time Spirit - and pseudo-religion and pseudo-science - ignorance and prejudice and indifference bred by the last 2-300 years of modern "enlightenment." Let us add that the real question "is the well-nigh psychopathic auto-suggestibility of amateur science." That last phrase comes from Hargrave-Graham's article, which I am supposed to be writing about, and we thank him for well-chosen words. Of course, he thinks the psychiatrists might do something for the amateur scientists, and we can't agree with that. Both patients and psychiatrists would be practically beyond hope.

This Hargrave-Graham article is in LIGHT for February, under the title, This "Hyper-Suggestibility" of Mediums.- and it is with that "half-cooked so-called hypothesis based on imaginative supposition" that the writer deals. He calls it an idea, not a hypothesis, because to dignify it so far makes him feel like the butler in the Punch cartoon, who refused to put a worm on the hook for a young lady: "I've got a delikit stummick and it makes me 'eave." More explicitly, this upheaving idea is the smooth-and-smelly silliness, that mediums get their extra-normal information (verifiable facts they couldn't know about) by telepathy or other form of ESP, from here-living persons. Not only is a medium (so-called) "supersensitive" to everything a sitter has heard, seen, thought or done, but to practically all the past experiences of anybody, anywhere, or/and to all the contents of the Cosmic Mind or astral records as well. The first assumption back of this singular silliness is, of course, that spirit communicators do not exist; but mediums exist, and do talk and say strange things - and the knowledge has to come from somewhere: ergo, the medium must be hypersensitive to the thinking of other people on this plane of existence. Hargrave-Graham points out that all the telepathic and other ESP experiments of Rhine, Soal, Carington and others put together, do not even distantly approach the phenomena of the same order which are daily displayed by any good trance medium. S u c h a medium will often pour forth a mass of data, the most remote and intimate details of events in the lives of other persons, living or dead, and may speak in languages unknown to him and to anyone present. How does it happen, if this is only sensitiveness and suggestibility, that all the prolonged research of the ESP groups, who do NOT use mediums, never uncovers comparable phenomena? Just what is the difference between the trance medium and the "subject" who experiments with the ESP cards? This poppycock about hyper-suggestibility is exactly a case in point, to what we were saying about alternative hypotheses (to spiritism). These hypotheses are like the snakes in Ireland - there are none - though doubtless there be certain small worms and lizards that pretend to snakehood.

A second hypothesis, or idea or line of argument is that the mediumistic trance is a form of hypnosis, and we quote Mr. Hargrave Graham:

> "'In both hypnosis and the mediumistic trance' (so the hypothesis goes) 'the normal consciousness is in abeyance and some other form or forms of consciousness are in active operation.' This leads straight to non sequitur number one, which is:- 'Therefore the mediumistic trance is a form of hypnosis or closely akin to it.' (Note here two points: one, the waking medium, whose normal consciousness is not in abeyance, is left conveniently unexplained, although she just as easily and often gives the sitter facts she could not have known: two, some who do accept the spiritistic explanation also think that the medium-

istic/is induced by the medium being hypnotized by the communicator, which is no less of a fallacy than the other). To resume, non sequitur number two is based partlyon non sequitur number one:-

" ' The subject in hypnosis is extremely suggestible. Since the mediumistic trance is identical with or closely akin to the trance of hypnosis, therefore the medium in trance is extremely suggestible'. To proceed from that to non sequiturnumber three is easy. 'As a medium in trance is in an extremely suggestible condition, her perception of facts not within her normal knowledge is due to their having been obtained (through her 'suggestibility') from the minds of others.' "

Mr. Hargrave-Graham is not over-drawing the picture here; we have heard this same twaddle ourselves more than once, from supposedly educated and intelligent persons. And the writer of the article handles it without gloves. "The mediumistic trance in no single respect has any likeness to the hypnotic trance ... beyond the single fact that normal consciousness has given way to some other(s)" No one who has actually madd extensive observations of the trance state, both hypnotic and mediumistic, could possibly make such a mistake as to identify the two. And then, how about a simultaneous multiple control, as in the case of Mrs Piper, where the voice, the left hand, and the right hand were controlled at the same time by three separate communicators? Are we asked to believe that the medium was being hypnotized at the same moment by three different entities. As a matter of record, Mrs Piper could not be hypnotized at all until the aid of the (non-existent!) Guides was enlisted.

Further, suggestibility in hypnosis depends almost entirely on verbal commands and suggestions, and not on thoughts, and the subject responds to the operator (hypnotist) only. Nor do we have any record of a dozen or more people hypnotizing the same subject in succession (corresponding to the succession of trance controls). And then, how about mediumship in full consciousness, such as goes on in thousands o f spiritualist meetings every night in the year. Evidently something else than "hypnotism" has to be invoked in this case. And suppose the medium begins speaking German or Russian (e.g.), and it cannot be shown that she understands or speaks either of these, or has ever heard them spoken. This is a very common phenomenon of trance mediumship. But we have yet to hear of a hypnotist who can make his subject understand a foreign language, if it is completely unknown to the subject. The hypnotized neither speaks nor understands, in such case; but the medium in trance does both - that is to say, the controls may do both, without regard to the medium's normal mental equipment. In these and in other respects, the phenomena of trance mediumship are utterly unexplainable by the theory of hypnosis by the guides or controls. All this, Mr. Hargrave-Graham makes abundantly plain.

My own experience with trance mediums bears out this whole contention, that suggestion by the sitters, and/or hypnosis from the 'other side' have no place in a good type of mediumship. The controls at the Mark P. seances, for instance, cannot be led. They argue and contradict, advance their own ideas and theories, ask many questions, accept or refuse ideas and topics offered them - in short, behave in every respect like ordinary human beings who nevertheless possess certain advantages of position and knowledge. They display mentalities of many grades and have a wide variety of interests and accomplishments. In the course of the last two years we have listened to many hundreds of these communicators, all of them distinct and integrated personalities. If hypnosis, and suggestion, and subliminal intrusions, and de - liberate impersonations play any role of importance, the fact has not been discovered or discoverable. And the amusement and contempt they display, toward some of the attempts to 'explain them away', is itself well worth listening to.

In conclusion we repeat our thesis: Let those who deride or deny the spiritistic explanation of these happenings, come forward with some half-way intelligent and intelligible explanation of their own - meeting the phenomena fairly and with adequate knowledge of the whole subject. The problem is in their laps, and it is inescapable; the burden of proof is not on spiritists and spiritualists - and whoever still thinks that it is, "does not need an answer but an education."

M.L.

THE CANCER PROBLEM"

Dr. Francis I. Regardie* writes on this topic in the April issue of American Naturopath; his article is concerned mostly with a new book called The Cancer Bio - pathy, by Wilhelm. Reich, M.D., a German psychoanalyst. Reich encountered certain neuroses which had curious symptom-groups, largely muscle contractures, and his studies of these led to a treatment from a new point of view. After ten years of experiment he came to the conclusion that there is a smaller biological unit than the animal cell. This he calls a bion, and "its physical and biological characteristics are fairly definitely described." Reich also attempts to measure the vital content of foods. If distilled water is given the value of 1, a saturated solution of white sugar has a vital content value of 9, of brown sugar 13, maple sugar 27, honey 73, and non-pasturized milk 100 plus. This is interesting partly because the naturopaths have long insisted that there are "unknown but vital constituents to food which are essential to health, and that in their absence, brought about by refining and preparation, disease processes of various kinds may develop."

Reich also claims that cancer is not altogether characterized by the tumorous mass, but that there is a "pre-cancerous systemic condition ... an organic shrinking and putrefying process based on the low vital content spoken of above. This also comes close to the naturopathic theory concerning this disease. It has been held by other naturopaths that bacteria develop from other simpler forms in living tissue, and Reich writes: "Since it has been established as a fact that specific micro-or - ganisms can develop autogenously through degeneration of the body cell, the bacillus takes its place in the general disease process as its result as well as its cause. The cancer cell, in his opinion, is a disintegration product. A possible therapy lies in recharging the organism with the "orgone" energy (the vital energy mentioned) which issues from the sun, and is present in the air and in foods. Reich placed his cancer patients in an orgone accumulator developed by him, and narrates many cases where the tumors disappeared.

"Some of Reich's experiments" (writes Dr. Regardie) " throw light on research done years before by Mesmer and Reichenback." The latter claimed to have discovered a vital emanation from living organisms called by him Od. This same emanation is noted by Reich "as one of the characteristics of the bion or vital vesicle carrying life. It has a blue shimmer ... Reich utilizes this phenomenon in part as one of his tests of a precancerous condition ... the work of Kilner"(observations on the aura) "will also receive corroboration here."

---

* Dr. F.I. Regardie (N.D.,D.C.) now practising in Hollywood, California, is also well known to many of our readers as the author of The Art of True Healing, The Middle Pillar, The Philosophers' Stone, My Rosicrucian Adventure, The Garden of Pomegranates, and the four-volume compilation The Golden Dawn.

Fire and Begetting -- Evocation of the Undreamed:

Round Robin is in receipt of these two reprints (9 and 8 pages) of articles by Nandor Fodor, LL.D . Dr. Fodor is well-known in the field of psycho-therapy, and also, of course, as the author of the Encyclopedia of Occultism, a standard reference work covering the entire psychic and occult field. The pamphlets are reprints from The Psychoanalytic Review (Jan.1948) and The American Journal of Psychotherapy (April 1948). We understand that a limited number of copies can be had from Dr. Fodor on request. The Park Central, 7th Ave. & 55th St. N.Y. 19.

Correspondence of J.A. Hilliard -

Dear Sir:

ROUND ROBIN No. 5 arrived some days ago. I see there is a request for comments on Excerpts from Mr. T. Marriott's Lecture with Commentary from the Control, Lao-Tse -- and so, without further ado, I'll add my two-bits' worth.

It has always been my contention that all seance work should be done with caution. If I were experimenting with an X-ray tube or a cyclotron I'd proceed with no less caution. But, in any case, I'd go ahead. Caution in this doësn't mean timidity, but it means to know enough about what we do to be reasonably safe.

In reference to paragraph 1, on the left side, how are we going to learn anything about the dead, so-called, unless we investigate the practices dealing with the subject?

As to the "witch," are all those who investigate the dead, witches? I doubt whether T. M. would condemn a "witch" to death if confronted with the task. I agree with Lao-Tse -- the ignorant have slaughtered one another because of fear of witchcraft and the sanction of Scripture. There is another sort of witch, however, that all of us would condemn. She is Ignorance, Prejudice; she bewitches the mind with reluctance to change the preconceived notion. This is the witch that ought not to be suffered to live. Yea, Ignorance is often a beautiful witch; yet behind every such one is an ugly, vicious devil.

"Or the invading entity ....." As for us, we differentiate between the 'form' and the entity that ensouls the form. When a human or any sentient being dies physically, the ensouling entity has withdrawn and the form, composed of physical matter, begins to disintegrate unless otherwise preserved.

The physical matters have for their native property inertia, so we find that the dense body returns to the primal state slowly. The bones often last for many hundreds of years.

When the ensouling entity leaves its etheric form, the matters of that form have a very small inertia; the native property of etheric materials makes them fluidic. The presence of an ensouling entity in an etheric body has the effect of freezing the materials, in one sense. And in another sense the etheric materials occupy the archetype for only a very short time -- much less than the seven years that physical matter is supposed to be retained in the dense body. When that archetype is withdrawn, the etheric body evaporates.

The materials of the astral category have as their native property the character of a gas. This is what makes the astral aura such a lively, flashing ovoid of fiery color. When the restraint of the archetype is taken away, the materials dissipate.

The mind stuff has a native property equivalent to electricity. Hence, when the restraining matrix is removed, the 'form' vanishes with a flash. There is no residue in these last two. There is some in the etheric, and quite a bit in the physical.

If the Linga Sarira is the 'model body,' then it is the matrix or archetype we have spoken of above. I think this matrix is composed of the electric materials of the mental plane -- that is, of the matters of the mental plane, all of which have a fundamental electrical property. This Linga Sarira is not a fixed or static structure; it is a state of constant change. The effect of this 'flux' is physically observed as conception, birth, growth, maturity, old age and death, and of all the accompanying changes in character, etc. The Linga Sarira has to be maintained by an inflow of material -- i.e., fuel, or energy -- because it does

work. In other words, it converts the input of spiritual energy into physical, etheric, astral and mental form and activity.

When the Spiritual Agent who fashioned the Linga Sarira withdraws, it is evident in the physical plane that he does not leave it behind, or any part of it. Nor is it right to assume that when he withdraws from the other planes that he leaves behind any part of the model body. Without that restraint, the etheric, astral and mental materials return to their natural state even quicker than physical materials. If the Spiritual Agent does not leave the Linga Sarira behind, there can be no such creatures as shells.

The Linga Sarira is composed of the materials of the mental plane and is, in a sense, a mechanical structure built to transmit spiritual energy into material expression of being. If the Spiritual Agent who maintains the Linga Sarira should cease his constant vigilance in maintenance and supply of energy, that structure would quickly dissipate. The demand upon it of material expression would soon use up all its energy. Its elements would drift apart as soon as the forms in the material planes dropped off due to lack of sustenance. I see the Linga Sarira breaking up, drifting away like a cloud, when there is no spiritual force to keep it going.

However, I rather think the Spiritual Agent modifies the model body as he withdraws from material expression -- it is not left to drift about, but continues to be the real body of an otherwise formless being. This agrees with Lao-Tse. On the other hand, I rather think the Spiritual Agent withdraws from material expression altogether for a period of time before he returns to physical expression, to reincarnation. There is something here that our materially conscious mind finds hard to grasp, and that is, spiritual "know how" and memory -- as these lie in "another where" and differ from what we are normally aware of as knowledge and memory.

In comment on Lao-Tse's statement, "Since there is no such thing as space and time as ordinarily conceived," I'd like to offer this idea: Time as we measure it is a sequence of equal intervals between a series of identical events. We can diagram time by a sine wave form, or harmonic wave. But nowhere in the Omniverse do we find a sequence of identical events having equal intervals between them in any absolute sense. This means that all the periodic motions of the Omniverse are what we call random waves.

If we take any instant and compare it with any other instant the Omniverse will not be the same, no matter how close together we select them. The totality of intervals in the Omniverse is random. Again, if we select any two events, they will not be the same, no matter how small the interval between them. Thus, the totality of events at any interval is random.

In a space-time there is motion. It is real or apparent depending on whether we observe it from the space-time frame, or from the infinite randomness of the Omniverse. In other words -- space-time and motion are at the focus of mind. The mind, here, is the mechanism of space-time awareness, not spiritual consciousness, as some may hold the mind to be; that is, we use the term 'mind' in that sense.

When that mechanism reaches a higher state of perfection, the focus will be such as to include more than the space-time we observe as the physical universe -- but there will still be space-time and motion.

The Spiritual Agent against which awareness rests is an infinitude. It does not exist in a time or a space. Yet space and time exist in it as the effect of mind. For it, motion -- that is, random event -- is a variation of shape; time is variation of interval; the sense of space is the product of time and motion -- that is, of random events occurring at random intervals.

The occurrence of space, time and motion in the Spiritual Agent is as much a reality as the Spirit. They have the same relationship as force and matter, they are forever flowing into or becoming each other -- a dynamic equilibrium.

And so on and on --

Sincerely,

J. A. Hilliard.

IN DEFENCE OF MAGIC*

by

Catharine Cook Smith

Chapter II

Technique of the Magician

Awareness of the living mystery -- this defines the attitude of the magician. The priest, the holy man and the wizard, each seeks to awaken and to deepen the emotions that turn the minds of men towards the Irrational. The wizard uses spells, the priest ceremonies, and the saint in contemplation achieves the ecstasy whose spreading waves touch others with bliss and power. All three strive to possess the irrational truth and all employ feeling as a means. The field of their consciousness is complementary to that of the scientist. As the scientist turns to an outer, so the magician turns to an inner world.

Eliphas Levi** held that the spell was intended primarily to affect the magician's own consciousness. It is the contagious force of his own belief that gives him power; he must be steeped in his own charms and rites, not intellectually, but emotionally, even sensuously, as it were with the cells of his body. The contagion of his emotion induces the appropriate state in the participants of his ritual.

The magician is sensitive, then, to the living mystery of all things; he must be able to feel, with Jacob, "How dreadful is this place; this is none other than the house of Elohim." He must perhaps reverence the living power of the holy snakes or feel a sacred awe and tenderness before an animal who, because it is the food of the people, is therefore a brother, flesh of their flesh. He awakens in himself, by concentrated brooding, this creative emotion, and he conveys this emotion by his magic. He gives to others the virtue of reverent awareness and the creative power which follows the awakening of this emotion. The Yogi repeats "Thou art that" -- until the veil of Maya lifts and he looks into the face of the Self. The Priest listens to the talking-oak and its murmurings shape his own unconscious thoughts; he consults the entrails of the sacrifice or the flight of the birds for that which he has long unwittingly known; like Moses and the prophets he withdraws into a lonely place to talk with the Lord. The Magician gazes into a crystal, or observing the day, hour, place, and the signs in the heavens, summons spirits from the earth, air, fire, and water. Each is seeking, by various means, to increase his own wonder and awareness; his magical power.

The prophet and the magician have a natural talent for feeling and for conveying to others the awe, the shudder that is at once the beginning of the spell and its aim and end. Yeats holds that certain objects and certain words have a faculty of awakening in the eye and ear an association irrespective of their intellectual content and sometimes contrary to it. They are magic, he thinks, because they constitute a special language known to the world soul or collective unconscious, and therefore have a powerful emotional effect upon most people. This is like Jung's theory of archetypal ideas, inherited mythological motives, recurring in dreams. However this may be (and we shall return later to both Yeats and Jung) it seems to be true that there has always existed a vast and varied technique for controlling emotion. It is this which we call the technique of the magician.

(To be continued)

*IN DEFENCE OF MAGIC, Rider & Co., London, 1931.

** Eliphas Levi, author of DOCTRINE AND TRANSCENDENTAL MAGIC, a manual of white magic, based on THE KEY OF SOLOMON.

EXCERPTS FROM THE SEANCES -

Communicator, "Lao Tse."

Euthanasia - Suicide - "Good afternoon! I am LaoTse. I am happy to be here and I am going to take some of you up on your conversation. For one thing, I wish to say it is not a good thing to eliminate the soul from the body because the latter seems to be suffering. It is a known fact that illness can sometimes cripple the vehicle for years and leave it in such a condition that the person is in everyone's way. Nevertheless, it is up to you who are well and strong to help that person to carry on with life as long as he possibly can, because there is no telling when the mind may take on a wonderful power and produce something of great value. In that case you would not be doing yourself any good by setting the person free, and on top of that, you would have a mark against you. "

(ML. Natural death, you think, should be waited for, even though the victim himself is anxious to be released?).

"Yes. Pain is a terribly distressing thing, nevertheless the person who can be taught to bear pain and have patience with it, may yet recuperate and do great things."

(ML. We have communicators from your side who have committed suicide and yet have suffered no ill effects).

"That is true. They have released themselves. They, then, are responsible for their own karma."

(Is there anything reprehensible in their having released themselves?)

"Not entirely. An individual that finds life too great a problem may find it within himself to eliminate himself from this life. That does not mean he has to go through any great suffering in the after-world."

(Dr.C. I had two very close friends who were suicides. Neither of them seems to have suffered from it).

"Often so-called destiny is talked about. Much has been said, about one having to pay for this or that - but let us think for a moment. If a man gets killed in a war, or in your present day dashing-around chariots, or just lies down and dies, or ends his own life by one means or another - is it not possible that <u>that</u> is his destiny? That it is the thing for him? That it was already in the cards, as you say?"

(Mrs. S. But are we, then, mere automatons?)

"No, we are not - except by the way we use this up here (touching head of medium). Everything we do, every thought we think, leads us directly to our end, our fate, our destiny in this physical world. It (the future state) depends largely on the mental condition of the person who goes over. If he has a guilt complex, yes - he will then suffer no end.

(Dr.C. Like the Irish maid who said she 'did it to have it over with').

"Yes. Sometimes we are in confusion about the ethics of a thing. But believe me, the only moral principle you are to have is to be right here, as you conceive of right. If you consider a thing wrong, it is wrong. It is deadly wrong and you will pay for it. But you must find that state of mind. When a man commits terrible crimes against his fellows, and he himself pays with the loss of his life - do you suppose for a moment that when he comes over here he is worried or upset? Or that he thinks he has done something wrong? He does not! Not until he finds it in himself (that he has done wrong). Then his suffering, his repentance begins. Then is he burnt as by fire!

(M.L. Then the stupid and the hardened may escape this fire for a long time?)

"For a long, long time. Those who know what they do will suffer considerably more because of their knowing. But then comes the time - it comes as surely as this great universe is here in existence - when they too shall pay. Yes - you cannot escape. As you sow, so shall you reap. Your own Christian Bible tells you that. You may see many around you enjoying great luxury and ease, and say, "How can they get away with that! They must be terribly sinful!" But believe me, my friends, they are NOT getting away with it. The only greatness in life is to be found through the mind- the only freedom and the only happiness. Now, please to pardon me."(departs).

Communicator, "Arakashi".

(Arakashi is reverting to a former discussion of precognition): "Dr.L., you spoke of an individual who somehow projects himself or part of himself, and (the double) is sometimes seen and talked to. As I said, the time element there lies in two places at once. You may see such a projection, but to the projection itself the time is not the same. You may see him five or ten minutes , and it is five or ten minutes of your time; it may be just a fraction of that, to him.

(ML. The double then may be conscious in its own right?)

"Yes. But that does not necessarily mean that the individual who is doing the projection in what you call his subconscious is aware of what is going on - because very often he is not."

"You see, the human being is vastly more complicated than any of your schools teach. They do not reckon with various kinds of time existing at the 'same time'.

(ML. Can more than one double be projected at the same time?)

"It can, but it is not often done. The reason is, that when a subconscious projection takes place, the individual has worked up a problem in his mind and does not know what to do about it, and so sets it aside temporarily. Then while he is going about his daily work, the consciousness suddenly realizes that something can be done about it - and this is very likely to cause a sudden and unlooked-for projection.

(ML. This includes wishes?) Yes. (ML. The wish does not need to be present to normal consciousness?). No. Man is a wondrous being - but he has been taught such foolish things, and these have stifled his living.

(ML. If two doubles are projected by the same here-living person, do both doubles originate from the dense body, or can the second originate from the first?)

"No, the second will also originate from the dense body."

(ML. Then there seems to be no reason why a considerable number of doubles might not be projected at the same time).

"There is no particular reason - the reason all lies in the individual himself. The consciousness finds certain things necessary and proceeds to do what is to be done.

(ML. My point is, that there is nothing in the psychic constitution of man to prevent his projection on several planes of consciousness at once?)

"That to me is right, because consciousness is not something confined; it goes on and on; it is everywhere present, in all space and in all of what you call time. It is aware of all things. The physical body is the block and the liar, the pretender, and the one that puts off until tomorrow.

(ML. In bilocation of consciousness, where part of the consciousness functions on the astral, but the part remaining here is able to transcribe what is happening to the other part - is this different from the projection of the double?)

"In this particular case consciousness, instead of appearing and acting like a living individual, acts as an energy flow running between two states of consciousness."

(Dr.C. Would that condition cover impressional writing?)

"Yes, that is the very character of impressional writing and of inspirational writing.... As to genius, that is only a matter of being a little more sensitive to the energy-flow -- the Cosmic Mind - the seeming outsidedness of yourself. You

(Arakashi - continued)

do not believe that you can find all within yourself, so you strive to get something from outside; but all the time it is inside. By meditation or intensive concentration you raise the atomic speed of the brain cells of the mind. This brings you into contact with this wonderful energy."

(Dr. C.: Is there a division of effort in this impression?)

"On this side, one will state definitely that he is going to give an impression, to be imparted through writing; that impression must come, not from the individual who is writing, but is imparted by an individual on the other side. There are so many ways to learn -- there are so many forces to learn from -- that most assuredly you can contact the force of the spirit of a departed one. But you can also eliminate that and contact the Cosmic Mind -- which will tell you all you wish to know."

(Dr. C.: I have some friends who are studying along that line -- they believe it best to go to the highest source.)

"It is not always advisable to go directly to the highest if you are not so trained; it is best to take life in degrees and learn that way. To jump ahead unless you are trained for it is liable to involve you in all manner of suppositions and ideas as to where you reaped your knowledge from. It does not truly matter where you reaped your knowledge, as long as it is wisdom and right. Of course, the only trouble in making a statement like that is that the good doctor is likely to ask me what is 'right'."

(ML: Is that a rational question?)

"Indeed it is a rational question, but to get a rational answer is something else."

(ML: The test of a question is supposed to be whether there is a rational answer.)

"A rational answer depends upon who is giving the answer."

(Dr. C.: Ruskin says 'Might is right' .....)

"Might is most decidedly <u>not</u> right; that is one of the greatest causes of the physical world's troubles today. It is also the cause on our side, too; human beings do not change -- only through learning do they change."

(ML: Where does the idea of 'right' come from?)

"It comes from one man wanting more than his share."

(ML: But moral right -- the idea of right and wrong -- where does it originate? Is it something picked up after the entity begins to function on this plane of experience?)

"Truthfully, as I observe it, right -- good -- is a thing to contend with always, on all planes of consciousness; it is the harmony of life."

(ML: We are born with certain 'innate' ideas such as space, time and causation -- should we add the idea of <u>ought</u> and <u>ought not</u> to those?)

"Yes, I would -- to the unlearned at large, I would, but not to the learned, not to the man of wisdom -- he needs no such laws to guide him."

(ML: The question is one of fact -- the basic origin of moral codes - whole systems of ethics are involved.)

"The basic origin of all things, including that, is only one place: it is in the mind, the man, the individual. There <u>is</u> no over-all thing about it."

(ML: Does the child have the innate sense of <u>ought</u> and <u>ought-not</u>?)

"No - that is something that he is taught when he comes into the physical world."

(M.L.: That is really the question I am trying to formulate: is there no innate moral sense?)

Arakashi: "No -- you see, in nature there is no moral right or wrong; there is only growth; and it is with the weed the same as it is with man; we all proceed along harmonious paths, and when we deviate from those paths of harmony, we go down for the fall and take the count."

(M.L.: So many of us believe. But men have been burned at the stake for such pronouncements.)

"It is better to be burned at the stake, then -- far better than to forget that code, forget that law, or deny it. To deny that law is to deny growth to yourself. Now, good afternoon."

(4:47 P.M.) Control, George Arliss, present for some time before speaking. "A good afternoon to you, my good people! I am George Arliss. It is thrilling to me to be here. I was a little afraid I could not quite make it. This is indeed a thrilling moment for me, inasmuch as I have not spoken through an American medium."

(H.F.: Have you spoken through English mediums?)

"Yes. I really do not know what to say -- this is so -- what shall I say? devastating -- quite extraordinary to me."

(I.P.: What induced you to come to us today?)

"I have been told by many of the group here on my side -- they get around quite a bit. Your very charming friend, Mr. Lingford, is quite a distinguished character, a fine chap indeed. He told me of this meeting. You know, it has been some time since I have spoken through any medium. Once in London I materialized, but I was denied because I didn't speak with the exact characteristics that others supposed I had. In other words, I did not act for them."

(M.L.: Would you care to tell us anything of your life now?)

"That is a difficult thing to do." (M.L.: Do you follow your old interests?)

"I do; I have spent a great deal of time around the various theaters and I visit with my friends and even get to talk to a few of them that believe in me. How long have you been carrying on these meetings?"

(M.L.: A little over two years, once a week. Too bad you didn't know about them.)

"Yes. I would love to come again if I may. I feel a bit out of place, barging in, but I just had to do it."

(Dr. C.: You were always welcome to an American audience, and you still are....)

"Thank you, sir. I had better not stay too long now, but I do feel so thrilled at all this, and I must come back and talk to you." (M.L.: Please come often.)

"Before I go, I wish to say this -- do not fear that you will not have a place over here -- you will." (M.L.: A place?) "Yes -- you will carry on and enjoy all the things that you enjoyed before." (M.L.: Have you a good life, sir?)

"Indeed -- an excellent life, free from much of the turmoil, the outer turmoil. Here you can escape from monotony and boredom and priggishness." (M.L.: And the need of making a living, no doubt.) "Indeed."

(I.P.: Have you any particular message for anyone?) "No, I would much rather they wait until they are capable of giving me a message, and then I can meet them on equal grounds; otherwise, I am a nonentity - a pretender from the subconscious mind of the medium." (M.L.: We are a stupid people and wisdom is not in us!)

"I think most people have the seed of knowledge, but it is just that they have been messed up by the clergy, eh? Well, good afternoon -- and God bless you all."

-- end --

THE KAHUNA'S MAGIC

(Continuation of Book Review by H. F. Prevost Battersby of The Secret Science Behind Miracles, by Max Freedom Long; from LIGHT, July, 1948, London.)

I was compelled, for lack of space, to omit in my review of Max Freedom Long's absorbing volume (LIGHT, May, 1948) much that is essential to our understanding of the healing potencies put at our disposal by the priests of Huna, that strange psychological religion of the Pacific Isles. What, perhaps, one finds most impressive is their admission that, despite the magic which is equally effective to kill or to cure, their powers are paralysed by what we would call the pricking of conscience, which they define as "something eating inside." The Kahunas have a simple way to tell what is a sin and what is not. One asks oneself whether any act injured another or hurt another's feelings. If it hurt no one in any way, that act was not a sin. God was too high and all-powerful to be hurt by the act of a human being. This is a truth which must be shouted from the house-tops endlessly if we are to escape the ill effects of the teaching that it is a sin to break dogmatic taboos of various religions. There is no way of knowing how many thousands of cases of illness, insanity and disaster have been caused by "complexed religious beliefs" developed in childhood. These are hard to get rid of, since it is difficult to convince the patient of their existence and, in consequence, they are very likely to recur.

Mr. Long relates several illuminating instances, where, until whatever was "eating inside" had been disposed of, no cure was possible. The Kahunas would agree that it made little difference whether was said, "Thy sins are forgiven thee," or "Arise and walk," because until the sin had been confessed, repented of, and forgiveness given, the power to walk could not be restored by any kind of magic; and of course in Huna forgiveness could only come from the one who had been wronged.

The "eating inside you" is not q uite the equivalent of our Conscience. The Low Self, say the Kahunas, is the conscience once it has received from the middle self a training in what is right and wrong. This training is usually received in childhood at the instigation of watchful parents; when one is smitten by his conscience it is an emotional reaction, not a logical one. Conscience is not a God-given instinctive something. It is simply the natural emotional reaction of a low self which has been taught that certain things are right and others wrong. Only the middle self can sin. The animals in the jungle eat each other without sinning. The Low Self is an animal, even if associated with a middle self, and it also is incapable of sinning.

The Science of Psychology and the Science of Psychism are not a part of religion. Religion has to do with reverence for gods, or with the fear and worship given them. As soon as we ask favours of the gods through prayers and additional rites, we enter the field of magic, which is not pure religion. "Religion," to quote Professor Paul Tillick of Columbia University, "is the relation to something ultimate, unconditioned, transcendent. The religious attitude is consciousness of dependence, surrender, acceptance .... Magic is the exercise of immanent power; religion is the subjection to the transcendent power."

Huna may be called a science rather than a religion, because it has almost nothing in it of religion (as defined by a Professor of Philosophical Theology). The High Self is not a god. It is the third spirit or part of the man; it is no more divine than is the Low Self or the Middle Self.

"In presenting this report on Huna," says Mr. Long, "I have elected to call Huna a psycho-religious system for the reason that it includes so much that has always been considered a part of religion. However, I consider Huna a science in the strictest sense of the word."

The Kahunas knew nothing about gods -- Beings higher, perhaps, than the High Self. They had no way of sensing such Beings. They admitted freely that it was probable that there were such Beings, but were honest in saying that they were convinced that the human mind would never be able to do more than imagine them. Through the High Self an appeal was made by the Kahunas to the spirits able to control wind and weather; also to spirits in control of lower forms of life. (Pacts made in this manner prevented sharks in Hawaiian waters from attacking human beings. In short, the same breed of shark that attacks men in other places is harmless in Hawaiian waters).

The Kahunas believed that after death there was a continuation of growth and progression; the Low Self reincarnating as a Middle Self in due time, and the Middle Self eventually rising to the level of the High Selves; first learning to watch over lower forms of life. The most important preparation for death must be done by the individual. He must reduce his guilt-complexes to the minimum, and free himself of dogmatic religious beliefs which will hinder him after he becomes a spirit. All we can take with us at the time of death is knowledge, and it should be our first duty to accumulate the correct "take-with-able" knowledge by a careful study of the psycho-religions, and the discarding of beliefs which cannot be substantiated.

I can confirm that from the experience of my own father, who was staggered by the unlikeness of the next world to the paradise promised him by evangelical Christianity. His was by no means a unique instance; the worst sufferers being the holy men who had so confidently proclaimed the eschatological doctrines of their Church.

It is plain to see, says Mr. Long, that modern religious thought has been leaning towards the assimilation of the discoveries of Psychology, but has been too prone to "crystallization" to remain sufficiently fluid to keep up with psychological discoveries. "Nothing gets hardening of the arteries so fast as a religion, once its book has been written and its dogmas established."

Huna lore throws a new light on the moot subject of faith. Christians and other religionists have speculated endlessly on the exact nature of faith. It was taught that faith was necessary if prayer was to be answered. Even a small amount of faith would be enough. On the surface of the matter faith is complete belief. However, we now learn from the Kahunas that belief on the part of the Middle Self is not enough. That alone is not faith. Only when the Low Self also believes is there genuine and workable faith. This is simply a different way of saying that if the Low Self has a fixation, or even a slightly complexed (stubbornly held) belief which is contrary to the one held at the moment by the Middle Self, the Low Self will refuse to obey orders.

For instance, if I, the Middle Self, am convinced that telepathy is a possibility, and set out to teach the Low Self to send out and receive telepathic or thought-form messages, I can succeed only if the Low Self has not, earlier in life, been taught that telepathy is a figment of superstition. If our Low Self has a shame or guilt complex, and repels the approach of the High Self during sleep, we face disaster. We become "lost souls" without benefit of higher guidance. We lose our vitality and become ill. As the Kahunas would say, our "path" is blocked to the High Self. Happily for us, the High Self seems able in due time to force a contact -- when sick or in trouble most of us pray and so open the door to help -- and we return to normal. If, however, the complex is too strong, the resultant illness or accident may end in death. The "path" must be kept open. Also there is a grave warning that if a fresh backsliding takes place after a cure has been

effected, even the Kahuna's help may not avail. "Go and sin no more lest a worse thing befall thee," is the exact equivalent of the Kahuna's advice today, and Mr. Long gives some striking instances, one especially of a girl who could not rid herself of a childhood complex that smoking and drinking were sins. She could neither do without them, nor persuade herself that they were harmless, and the Kahunas had to hand her over to a Christian surgeon for treatment of the resultant ulcer.

The Kahuna's healing methods are incredibly varied. Much use is made of spirits, both of the living and of the dead. Indeed a regular barter in spirits appears always to be going on in the Pacific Isles. It seems quite usual for a Kahuna to have two or three enslaved ghostly subconscious spirits at his command. When a person was to be prayed to death, the Kahuna called to him his enslaved spirits, and gave them mesmeric orders to absorb mana (i.e., vital force) which had been transferred from the Kahuna's body, into food placed on a mat on the ground surrounded with ceremonial objects. They were then to catch the scent from a bit of hari or soiled garment belonging to the intended victim, and follow it, much as a dog does a track. On reaching the victim, they were to enter his or her body by using as a paralysing shock the surcharge of vital force given them by their master. The vital force of the victim was then taken by the intruding spirits and stored in their ghostly bodies. As these vital forces were withdrawn from the feet, a numbness came to them which rose gradually to knees, hips and finally to the solar plexus, or heart, at which time the victim died. The spirits then left the body, taking with them their great changes of vital force and returned to their master.

After a successful mission, the Kahuna ordered his spirit slaves to play till they had used up the vital force they had taken in the process of killing the guilty one. Their play usually took the form of what we would call "poltergeist activities." None of the usual explanations of the "death prayer," such as the use of a mysterious poison or "dying of superstitious fear," are true. Almost never did the victim know he was about to be killed by magic. Mr. Long quotes two cases in which the fear element could play no part; in one of which he saved a boy's life by returning the death prayer to the Kahuna who had started it. The killing of a person by magic was thought by the Kahunas to depend upon whether or not the victim had a deep sense of guilt caused by wrongs done to others. Such a guilt sense (complex) made the attack of the unihipili, or subconscious spirits, successful. Without this sense of guilt, the subconscious of the victim would successfully ward off the attacking spirits.

The ancient Kahunas were good psychologists. They knew the subconscious and conscious as two spirits, and they knew the two strengths of vital electric force which we call "body waves" and "brain waves." The Kahunas also knew of a superconscious spirit, and a voltage of vital force used by it; this voltage being the highest. Although these last two elements are not yet known to modern science, they probably will be in time. One must always remember that the Kahuna system of psychology, even if not complete and accurate in its smallest details, makes possible such things as fire-walking. It is a workable system and we cannot rest on our oars till we find one equally workable -- which ours certainly is not at present. But we shall have much to learn. We are not yet even aware of the shadowy bodies of which so much use is made in Huna, and which are occasionally required to serve as repositories.

Then, as to Huna's understanding of Free Will. The Aumakua, or superconscious "patental pair" of each of us, has a form of mentation unlike our own. It, among other things, enables the High Self to see those parts of the future which have

been crystallized or "set." Much of the future is in a fluid or uncrystallized and unset state, and so cannot be seen. There is a very distinct philosophy in the Kahuna beliefs concerning the element of free will enjoyed by the Low and Middle Selves which live together in the human body to make the man. The High Self, which is connected to the body by a thread of the aka or "invisible shadowy body stuff," is under some compulsion to let the Lower Selves exercise free will and learn by experience unless they desire and request guidance from the High Self, in which case the Aumakua takes a hand in the affairs of the man. Only in planning the long-term events in the life of the man is free will seemingly denied, but even then, if proper steps are taken to change those events, it is possible to circumvent them to a degree.

There seem to be two kinds of free will, one for the Low Self in its less highly evolved state as an animal, and therefore under the rule of some High Self which presides over physical growth and operations connected with the body itself. Because of this direct supervision, the body conforms to definite and set patterns; while the conscious mind or Middle Self, having more complete free will, has the privilege of dictating the external activities of the body, although not its internal vital functions. How Oliver Cromwell would have enjoyed talks with a Kahuna!

This question of arranging the future is closely affected by the treatment of disease, since life may be eased or lengthened by magic remedies.
Magic diagnoses have also to be understood. Take epilepsy, for instance. Beyond some acquaintance with its incidence in Russia, I know nothing about it; but it seems to be regarded with some misgiving by the people who are asked to cure it.

That, if the Kahunas are right, is easily understood, for the Kahunas say that epilepsy is the result of habitual attacks by disembodied low spirits who are able to overcome the resident Low Self of the afflicted individual and absorb the vital force from his body in a matter of a few minutes, despite the struggle to prevent such robbery. It is evident that the vital force is removed, as shown by the final loss of consciousness and the slow recovery of consciousness and strength in the following period. It is possible that the resident Low and Middle Selves are forced out of the body while the robbery is taking place, and that they return only after a time, being guided back by a connecting cord, or strong set of threads of shadowy body-substance holding fast between them and the dense physical body. Hypnosis has been used with marked success to stiffen the resistance of the patient to the periodic attacks. The problem is closely related to that of changes of "selves" in multiple personality cases, and to cases of obsession by spirits where insanity results, and in which the invading spirit is often made so uncomfortable in its stolen body through insulin shock methods that it departs and allows the rightful owners of the body to return.

Remember that the Middle Self cannot remember. It cannot store thought-forms in its shadowy body, and if separated at death from its partner Low Self, is unable to remember who or what it is or has been. It is, indeed, a sorry ghost in the separated condition. The Low Self stores all our memories in its low shadowy body, and, after death, we are able to use those memories. They do not die with the decay of the brain tissues of the dead physical body. The annals of Psychical Research are replete with cases in which the dead returned to communicate with the living through mediumistic persons, and the very proof of survival after death is based on the endless proofs that the dead remember the events of their physical life.

To be able to see an event before it occurs is even more amazing, says Max Freedom Long, than fire-walking. One can, by stretching a point, imagine that

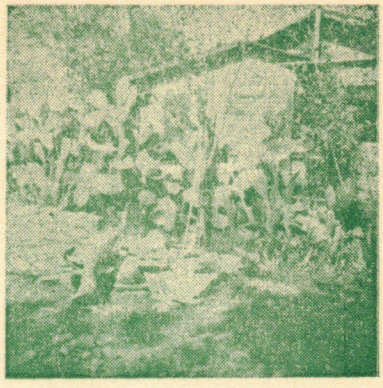
there are physical explanations for fire-immunity, but by no stretch of the imagination can a physical explanation be given for seeing into the future.

There is a third "impossibility" which stands beside fire-immunity and prevision as proof that there are higher and little-known powers at work in this world of ours. The third thing is instant healing. When anyone who is free of guilt fixations, and who has faith, is able to make a good thought-form picture of the desired condition (healing), and is also able to make telepathic contact with the normal spirits or through them with a High Self, or contact their own High Self directly, the miracle of healing results.

Ectoplasm, as known in the seance room, is bodily substances changed to their invisible form through the use of the high voltage of vital force by the High Self. In instant healing, the physical substance of the broken bone, the cancerous breast, the blind eye, the crooked spine, is -- according to Huna -- dissolved into ectoplasmic form, then solidified as healthy substance filling the part of the patient's shadowy body which corresponds to the injured part. It must be remembered that the shadowy body is a mould of each cell, of all tissues including blood and other fluids of the body. This shadowy body belonging to the Low Self is not breakable or subject to disease or injury. Theoretically, a leg that has been amputated for years could be restored, were there a source from which to draw ectoplasm that would not need to be returned.

The point to this peculiar phase of hea l ing is its indication that, if the door is once opened by prayer requests to the High Self, it may act of its own accord and b ring healing when not directly asked. Nearly everyone can recall some narrow escape from disaster which seems to have beenbrought about by the guardian angel or High Self.

- end -



EUFROSINA ROSAS and her home in Tijuana, Mexico —*Courtesy "Chimes"*

Herewith the picture of the Mexican medium Eufrosina Rosas, and of her humble home in the outskirts of Tijuana, just across the border and some twelve miles south of San Diego, California. She it was who carried on a most notable struggle with the obsessing spirit in the body of Elena Contreras, and finally routed the 'demon' and restored the victim to health and sanity. All this we described at length in Round Robin, a year or more ago* - and told too, how the obsession arose from injudicious experiments with the ouija board. Some very fine communications have come through the use of this instrument, but it is an extremely dangerous plaything. The obsession itself consisted in prolonged possession by a single powerful entity, and it was necessary to enlist the active cooperation of the guides of Eufrosina . Elena had the attention of a Mexican physician of good standing, but his efforts were wholly useless. It would be interesting to speculate on the outcome of this case, had it fallen into the hands of our own medical men and psychiatrists... Again, if Dr. Titus Bull is right in asserting that an obsessing entity is feally a kind of composit personality, its nature in such a case as this is indeed deeply hidden. But so far as this writer knows, the opinion among occultists is that obsession has a variety of forms, and may involve either a single entity, or a whole group of spirits who become "entangled in the aura" of a here-living person. There is almost always some psycho-physical condition, perhaps resulting from shock or injury, which foreruns the obsession and seems to open the way for it. Perhaps it is this fact which has so completely dominated the theories and treatment of psychiatrists, that they can get no further with the problem and reject as mere fantasy the idea of obsessing spirits. - - There is no record of trauma in the Elena Contreras case, but she was undoubtedly what is called a 'psychic sensitive' for some years prior to her unfortunate ouija board experiments.

PUBLICATIONS

ERGOT - Bimonthly, $2.00 yr. For students of Mysticism, Occultism, Cosmic Universalism and Life. To be published for five years only. P.O.Box 83, Stockbridge,Mass.

BOBBITT AGENCY, 1609 - 10th Ave.,No., Department 30, Nashville 8, Tennessee. Large list of psychic and occult magazines. Send six or more names of people interested in such material and receive copy of Psychic News and Publication lists.

STARRY CROSS NEWS LETTER. Bi-monthly. Devoted to more humane institutional care, with special reference to the deplorable conditions in mental institutions. STARRY CROSS deserves support. Box 188, Great Barrington, Mass. $1 yr. (This is not a paid advertisement.)

New magazine, to be called THE PSYCHIC WORLD, is to appear shortly. Bi-monthly. 25¢ copy; $1.50 yr. 210 Fifth Avenue, Suite 1102, New York - 10, N. Y.

Occult books: An increasing demand for books on occult subjects requires specialization. We have a large stock of occult items. Catalogues issued. Occult Sciences Library Service, 15 N. Maryland Ave., Atlantic City, New Jersey.

THE SPHINX. Quarterly. Mimeographed. Edited and published by F. E. Rogers. About forty pages. $2.00 yr. (four issues). Box 128, N.P.Station, San Diego 4, Calif. The June issue contains, among other articles, "Training and Work of an Initiate," by Dion Fortune; "Allied Sciences" 1948 Convention; "How Fear is Hindering Revelation," as given thru Winifred Moyes; "Temple of the Stars -- Sign of Leo;""Spiritual Phenomena of the Welsh," and "Chart of the Month."

BULLETIN of The Association for Research and Enlightenment, Inc. Monthly. Presents information obtained clairvoyantly by Edgar Cayce over a period of 40 years. Primarily for members of the Assn., but single copies may be had for 25¢. Address Assn. for Research and Enlightenment, Inc. Virginia Beach, Virginia.

THE BEACON. Monthly. Issued by The Arcane School, 11 West 42nd St., New York, 18, N.Y. 15¢ Copy; $1:50 year.

THE THEOSOPHICAL FORUM. Monthly. 30¢ a copy; $3.00 yr. Published at Theosophical Univ. Press, Covina, California.

THE CANADIAN THEOSOPHIST. Monthly. 20¢ a copy; $2.00 yr. Published at 29 Rebecca St., Hamilton, Ont., Canada.

THE KOSMON PIONEER BULLETIN. Published monthly by the Essenes of Kosmon, North Salt Lake, Utah. Single copy, 10¢ $1.00 yr.; three years for $2.00.

THE ROSICRUCIAN MAGAZINE - Rays from the Rose Cross. Monthly. Published by the Rosicrucian Fellowship, Oceanside, California. Single copy, 25¢; $2.50 a year.

THE ASTROLOGICAL BULLETINA. Issued annually by Llewellyn Publications, Ltd., (Llewellyn George, Editor), 8921 National Blvd., Los Angeles 34, California. An annual of astrological counsel for twelve months in advance. $1.10 a copy.

CHIMES. Spiritualist publication; illustrated. Includes list of Spiritualist Churches throughout U.S.A. 18 pages. Published by Bert L. and Ruth Welch, Box 218, Brea, California. Monthly. 10¢ copy; $1.00 year.

GEOMANCY, or the Art of Divination by the Element of Earth. 30 pages, size of this sheet. $2.00. LETTERS TO A SOLDIER; Basic Ideas of Spiritism and Occultism simply expressed. Non-religious and non-sectarian. 30 pages, 5½ x 8". $1.00. A BOOK OF VERSES, 30 pages. 5½ x 8". $1.00. (Mimeographed). All by Meade Layne, M.A.

MEMORANDA FROM THE MARK P. SEANCES. Critical ideas of intelligent astral communicators on scientific and philosophical problems. Each Report, $1.00, or four for $3.00, five for $4.00, etc. Six Reports have been issued to date.